1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
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duce, but the products of cottage industry, embroidery, needlework, carved furniture, coffin wood, building stone, leather work and wood work. As more than half the customers are women and girls, the goods offered for sale are largely such things as appeal to feminine needs and vanities. A whole street of booths houses the silversmiths of Ta Li, Hsia Kuan and other small cities, and throughout the days of the fair this street is crowded with Min Chia girls in their embroidered best clothes, and picturesque silver studded headdresses. Here they can buy the silver ornaments which are sewn on to these caps—symbols of good luck and silver studs—and also bangles, apron holders and the silver chains complete with ear pick and needle case which Min Chia girls wear across the left shoulder.

Other streets of booths are devoted to hats—some Min Chia girls from the Erh Yuan district wear men's round skull caps decorated with coloured buttons—silk shops, and those selling knitted woollen children's clothes, a very popular attraction. But almost every shop has something intended for women or children, babies' toys, or the gay caps in the shape of tigers' heads which are favoured for baby boys. The carved hard wood furniture made near Teng Ch'uan[1] is here sold in large quantities. It is well made and substantial: the table tops cut from a single piece of wood may measure 3 ft. by 2 ft. 6 in. This furniture is perhaps the finest workmanship produced in the Min Chia area, though owing to the weight of the pieces and the difficulty of transport, it is only in the last few years that any of it has been taken even as far as K'un Ming.

[1] The wood used, which comes from further north, is called Hung Ch'un Mu, Red Ch'un wood. There are many kinds of Ch'un tree in Yunnan, but the red Ch'un is the largest and grows only at a great altitude, over 10,000 ft., as is commonly the case with all the large timber trees in Yunnan.

4: Liu K-4 (no date) 1944 AE3 Sino-Tibetan
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301 436 She[1] carries all her woredly possessions in the form of decorations in her hair, and around her eeck and wrists. That is the reason why paper money is of no use in this region.

291 In regard to shoes, the Ch'iang people are asually bare-footed, or wear straw sandals. The Gia-rung people wear cloth shoes of the Taing dynasty style, and the Fan people and the Black River people wear boots. This is due to the differences in the winter temperature.

262 There is no tribal difference in foodstuffs, but rather a difference in crops according to differences in the attitude. Both the Ch'iang and Gia-rung who live below an altitude of 8,000 ft. use corn as their staple food. For those who live above 8,000; their cheap food supply is Irish potatoes and barley and oats. For the Fan people in the grasslands, it is barley flour and butter and milk, and practically no green vegetables. The reason for the corn diet of people living below 8,000 ft. altitude is that mountain farms are generally small and their improved land is still more limited. The farmers are poor, and therefore they are under compulsion to raise the crop which will give them the most food, and not crops which are usually more nutritious. For people who live above 8,000 ft., the humidity is higher and the temperature lower; therefore, natural conditions are not suitable for the cultivation of corn, which requires much sunshine, but is favorable for oats and potatoes. Therefore these people live on potatoes instead of corn.

241 264 In the grasslands agriculture is prohibited by geographical limitations. People have to trade for barley flour mixed with bean powder. It is called Cham-Pa 糌粑. At meal time they just mix it with tea or milk, and that is their staple food. They eat with their hands; they do not bother with chopstick

264 352 The manner of eating is greatly affected by the distance from the Chinese. The Ch'iang and Gia-rung tribes, who are nearer to the Chinese, use chopsticks, and their kitchens are built upon a double pattern; that is, they have the Chinese kitchen arrangement, and at the same time also have fire places in the centers of ther kitchens. The Gia-rung who live in the upper valley of the Cha-ku River, and the Black River people, and the Fan people, have only the fireplace and very little furniture in the home; no tables, no chairs, and no beds, but they use furs and woolen mats as bedding.

272 Tea seems to be the life blood of all. Tea drinking to the people of Li-fan county is far more important even than tea drinking is to the English.

D. SOCIAL CUSTOMS IN RELATION TO GROUP LIVING.

1. GRAZING COOPERATIVES

241 Among the Ch'iang and Gia-rung in the drainage area of the Min in the southeast, the people are mainly agricultural. They cultivate the slopes between the high mountains and the deep valleys. The cultivable area is naturally limited, and every inch is valuable.

[1] [the Fan woman, -- Analyst]

515 remnants of butter on their fingers, they rub it into their faces, and it forms a protection against the strong mountain sun.

Ornaments and Weapons

301 Men and women lay much more stress on ornament than on bodily hygiene. The men wear one earring (1), either on the right or the

1. Rockhill 1), Plate 6.

left ear. It is made of silver and is usually set with a large red coral. The tent nomads also /15/ occasionally wear a large, ring-shaped ornament of silver set with corals, above one ear. This is not, however, characteristic of their costume, but belongs to the sedentary Fantzu who live farther south in the region of Labrang. Less frequently the men wear simple silver finger rings as earrings. A rosary is usually worn around the neck as a chain. It is made of thick black disks of fragrant wood, or, what is simpler and cheaper, of small wooden beads. Sometimes they also wear their rosary (2) at their

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2. Rockhill 1), Plates 35, 36.

belt or on the rope around their hips. The black chain around their necks is called tsä-nga in Tibetan, or su-chu in Chinese. On this chain hangs in front either a round disk resembling a Chinese chess figure or a large round amber or lacquered ball. On their thin rosaries they wear a square or circular silver box containing some kind of sacred relics, mostly pieces of cloth, amulets and often a Buddha picture, usually that of the Dalai-Lama or the Panchan-Lama. (3). The front of this box is always decorated with a coral

3. Rockhill 1), Plate 5.

in the center. The length of the sides or the diameter of this small amulet box can vary a great deal, but averages about 6 to 9 centimeters and 4 to 6 centimeters respectively. It is about 1 to 2 centimeters deep.

411 Apart from these actual ornaments, however, the men set great store by the decoration of their weapons. They always carry their weapons with them when they go any distance from their tents, even in peaceful times. Their weapons consist of a gun, a sword and a dagger. Until recently old-fashioned guns (1) were generally used,

1. Rockhill 1), Plate 23.

mewu

with the customary fork and with a stock that often has a beautiful 411
silver mounting. These old-fashioned guns are still being made in Ho-chou. Within the last four years, however, many comparatively modern guns have been sold to the Fantzu by escaped Chinese soldiers who were racked with hunger. /16/ These modern weapons often still have forks which are chiefly made in Labrang.

Their swords (2) are about one meter long. They are not worn

2. Rockhill, Plate 22.

on a sword belt, but are stuck through the belt or the hip cord in front, so that they rest almost horizontally. The haft and scabbard are usually richly decorated with silver mountings set with corals.

A knife about 30 centimeters long hangs at their side, its handle and sheath consisting of brass or silver.

The women wear large silver ear pendants, richly set with corals 301 ●
and turquoises. Little girls at the age of 7 or 8 get their first ear- 302
rings, mostly of simple brass. Finger rings (3) of silver or copper,

3. Rockhill, Plate 5.

also set with corals and turquoises, are worn on the left hand. Neck rings or necklaces are not worn. Special emphasis is put on hair ornaments. When the young girls get their first hairdo, the side braids are, as we have said, held together by a special ornament. This consists of cloth which the women themselves sew and trim with corals. (4)

4. For a description of women's hairdo compare Rockhill, page 690.

An important tool of the women, which has at the same time 301
developed into an ornament, is an anchor-shaped double hook of 234
brass, known in Tibetan as sao-sou (Chinese: nai-k'o, "milking 413
hook"). (1) It is usually set with a few corals. It is always worn

1. Illustrated in Futterer 6), Vol. I, page 34.

at the belt and is used by the women to hold the pail when milking. Sometimes their belt or hip cord is also ornamented with strips of red cloth and tassels.

Mewu

301 The Tibetans spend relatively much money on their ornaments.
435 I quote the following prices: silver earrings for a man: $2 - $3 (at the time /17/ of my visit the Chinese silver dollar was the equivalent of US $0.50; the Chinese paper money which even at that time had a considerably lower rate of exchange, was not accepted by the tent nomads), corals for these: $2 - $3; finger rings: one-half dollar. The heavy rosaries of fragrant wood with pendant cost from $4 to several hundred dollars, the thin ones: $1 - $3. The small silver boxes attached to the rosaries and worn on the chest cost $10 - $15; an additional $1 - $2 is spent for the coral in the center. Simple old-fashioned guns cost only $10, but the Fantzu pay $200 - $300 for good modern ones. Swords cost $2 - $40, depending on their decoration and the amount of silver and coral used. The women's earrings cost $4 - $15, while the brass earrings of the young girls cost no more than $1. The hair ornaments of the girls costs $0.50, those of the women $10 to $100, depending on the amount of coral and whether they are made of silver or brass. Women's silver finger rings without corals or stones cost $1 - $2. The brass mounting on a hat costs 20 - 30 cents. The milking hook costs $2 - $10, according to its coral decoration. The women folk of the sedentary Fantzu wear much more expensive ornaments which may amount to several hundred dollars.

301 None of these ornaments is made by the Tibetans, but by the
439 Chinese who now frequently sell very cheap and inferior ornaments made of brass. However, the valuable and artistic ornaments come from Inner Tibet and Hsik'ang. Genuine corals and semi-precious stones (turquoise, malachite) are likewise imported from Inner Tibet, whereas imitation coral is also imported from China.

Dwellings and Pastures

361 The nomadic Fantzu are joined together in separate tent com-
621 munities, but these are very loose associations. Such a tent camp consists of 4 - 40 tents, the average being probably 20 to 25. The nomads change their place of residence three times a year. They move into the first tent encampment in April and remain there until July. From July to September they occupy the second camp. In September or October the nomads come down to lower altitudes and stay there until April or /18/ May. During this time they do not live in tents but in simple loam huts grouped together in smaller or larger units. Each family returns to the same house every year.

The individual tent communities, however, do not always consist of the same families; the tribal chief (Chinese, t'ou-mu) uses

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
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and Li-chiang. Their dwellings are made of braided grass and are covered with the bark of trees. The hair of the men is dishevelled. They wear short hemp cloth garments and trousers but no shoes. The women wear large copper ear-rings. Their garments are also of hemp cloth. They grow varieties of millet and collect *Huang-lien* for a living. Their disposition is weak [lacking backbone]. They pay no tribute. The majority of them live in caves in the mountains. They wear garments made of the leaves of trees. They eat hair and drink blood. They are like the people of extreme antiquity. The Ch'iu-tzu and Lu-tzu are neighbors, but the former are afraid of the latter and dare not cross their border. The Lu-tzu are akin to the Ch'iu-tzu, yet their language is not the same. In their ear lobes they wear seven heavy wooden ear-rings. Now they understand the ploughing and planting [of crops], and perform the work of the Lu-tzu by whom they are hired."

The Ch'iu-tzu, who call themselves Trun, are in the habit of putting resin from pine trees on the soles of their feet and then rubbing them in the dust. This is often repeated so that the soles of the feet become thickly encrusted and this prevents the penetrating of thorns, etc. The Lo-lo are also in the habit of doing the same thing.

9. ACROSS THE SALWEEN — MEKONG DIVIDE BY ZHI-DZOM LA (PASS)

Up Do-yon lung-pa from Ch'ang-p'u-t'ung. — Returning from Ch'ang-p'u-t'ung to the Do-yon lung-pa we climb its steep slopes through pine forest, then mixed deciduous forest composed of Quercus, Castanopsis, Acer, Tsuga and Picea, winding in and out and finally descending zigzag the slopes which drop off steeply into the narrow valley of the Do-yon lung-pa. At 8,000 feet elevation we enter magnificent wild walnut forest with Quercus (oaks) and Acer (maples), the undergrowth consisting of ferns, nettles, Elatostema, Acanthaceæ, Corylopsis, and Hedychium. Descending to the stream we cross it at 7,800 feet over a shaky log, and enter groves of Alnus trees, which not far beyond give way to dense forest composed of stately walnuts, oaks, etc. Waterfalls descend around us, and on the moss-covered boulders in the stream-bed lovely begonias receive a constant spray.

The trail descends once more to the stream-bed to a camping place at 8,000 feet among tall nettles. From here it leads steeply up again zigzag through dense forest. The undergrowth was slender bamboo, the trees belonged to the genera Betula and Acer, whose place higher up, at 9,000 feet, was taken by huge spruces (Picea) over 100 feet in height with perfectly straight trunks. The trail continues in deciduous forest of many species, several Acer, Araliaceæ, *Rhododendron sinonuttallii*, *Rhododendrun sinogrande*, 35 feet tall, with trunks of one to two feet in diameter, huge leaves and large inflorescences of creamy-white, large flowers with crimson blotches at the base, also fragrant Lauraceæ, etc. The valley widens considerably and on the upper slopes on the western side, at about 12,000 feet elevation, the forests give way to alpine meadows with bare rock outcroppings. In this forest the undergrowth is mainly composed of a species belonging to the family Acanthaceæ, with here and there a clump of cane-brake. The soil supporting this vegetation is a yellow clay. The trees were moss-covered

1 [i.e., the Ch'iu-tzu people — Hinton]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
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dumped on a rock pile. The fields are poor and full of stones.[1] Lime-stone is everywhere and the soil hardened clay. Most of the people of this village are afflicted with goitre, and cretins are common, as the 30 families constantly intermarry with each other, there being no other Li-su in the neighborhood. The women wear false hair or rather a queue of black cotton thread, to the two ends of which they tie red-dyed yak or horse-hair (PLATE 236). Wound around their heads are also strings of thick disks of white conchshell, interspersed with a reddish transparent cornelian. They wear short pleated skirts of hemp cloth, which they weave themselves from the fibre of the female *Cannabis sativa*. The children go entirely naked and are black from filth.

From this Li-su hamlet we descend zigzag over a dusty rocky trail, to the stream-bed at 6,220 feet. Another path, the one to be preferred although longer, leads along the steep slopes, in and out of lateral ravines, over landslides down to the mouth of the arid valley. The vegetation which is of a xerophytic character is composed of *Phyllanthus emblica*, Albizzia, Wikstroemia, *Maba buxifolia*, *Dodonaea viscosa*, compositae and *Heteropogon contortus* grass which gives the landscape a reddish-brown aspect. Here also is to be found the monotypic genus *Delavaya* (species) *yünnanensis*.

The Yangtze. — We continue over a rocky spur to the Yangtze, which at the junction with the Tsui-yi Stream flows as a swift rapid. Here the river makes a sharp bend south, caused by an enormous bluff, on the Li-chiang side. Here a ferry plies from Yung-ning to the hamlet of Chiang-wai or Chiang-wa 江[川] on the west bank of the Yangtze. (*See* journey from Ming-yin-wu to Chiang-wai, p. 243). Massive mountains hem in the Chin-sha Chiang; they rise many thousands of feet above its bed, red, brown, and grey in all their aridity. Looking north the river issues from a succession of terrific defiles, through which narrow footpaths lead to La-pao and Feng-k'o. La-bpu mbu, a prominent hill over 10,000 feet in height, where we photographed the Yangtze in its gorges (PLATE 100), is visible from the Tsui-yi bluff.

The distance from She-lü-lü-t'o to the mouth of Tsui-yi is 50 li.

4. FROM YUNG-NING TO SHANG FENG-K'O AT APEX OF YANGTZE LOOP

This is the northernmost route to the Yangtze from Yung-ning. It traverses a region which rivals the valley of Tsui-yi, although less fertile and not so suitable to rice culture. It is inhabited by both Hsi-fan and Hli-khin tribespeople.

The region is extremely mountainous and densely forested. There are, however, no high meadows such as are found on Wua-ha Shan *en route* to Tsui-yi. The only arable area is in the long valley of Luĕ-dzu law-k'aw which in its lower part merges with another but shorter valley called Hĕr-dü or Hăr-lĕr-dü in Na-khi. This region is notorious for its highwaymen who practise their nefarious trade north of Li-chiang; they frequent lonely mountain trails, on the eastern slopes of the Yü-lung Shan and its meadows, as at Nga-ba. The region near the Yangtze, that is the lower parts of Luĕ-

1 [The Li-su village of Ba-ssu-ko -- Analyst]

2: Rock K-5 (1934-) 1947 · AF16 Southwest China
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(*Courtesy Nat. Geogr. Soc.*)

PLATE 215.—A HLI-KHIN MAIDEN OF YUNG-KING

★ 零 里 基 少 女 ★

She is dressed in her best; wound around her head she wears strings of cornelian, amber and turquoise. Over her forehead is a strip of cloth studded with gold nuggets. Her earrings suspended from her hair are of solid gold as are the buckles of her silk jacket.

[p. 410 G]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
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The Shans usually speak of the Buddhist Las as Tai Loi, the non-Buddhist but fairly civilised tribesmen as La, and apply the name Wa to the head-hunters of the independent country. But this rule is not of universal application, for I found the inhabitants of a very civilised village near Mêng-mêng described as Was.

The Las, Was, and the cognate tribe the Palaungs, are no doubt originally of one stock, but are now split up into tribes differing much in degree of civilisation and in dialect. To get to the bottom of their tribal classification it would be necessary to discard the misleading appellations given to them by the Shans and Chinese, and to get from these people themselves their own names for the different tribes, and where the distinction between them lies.

If their language can be depended on as a guide, they belong to what has been named the Mon-Annam family of the Mongolian race, and are connected with the Talaings or Mons of Lower Burma, the Cambodians and the Annamese. This Mon-Annam family was probably the first Mongolian race to inhabit Indo-China, and the largest communities of them, possibly pushed southward by other tribes or possibly attracted by the more fertile plain country, drifted down to Lower Burma, to Cambodia, to Cochin China, to Annam, and to Tong-king where they founded powerful kingdoms.

In their movement towards the sea these people have left a regular trail of cognate tribes behind them. Beginning with the Palaungs in Yün-nan and the Northern Shan States, the line is continued by the Las, Was, and La-was down to the Talaings of Lower Burma, while in an easterly direction the Las continue through Keng Tung till they join with the Kha-mus and La-meits who spread out towards Tong-king and Annam. The Kha-mus of Chien Hkawng, the Stiengs, Mois, and other tribes of the same family carry the line down the Mekong to Cambodia and Cochin China.

Among the Las I came across in Kêng-ma and the neighbouring states, the men's dress was as a rule the universal dark blue of the Chinese and Chinese Shans. The women usually wear skirts striped with red, blue or white, and dark blue jackets ornamented with a little red

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trimming and with shell ornaments hanging down the front. Their necklaces are very large plain rings made of silver.

In the wild Wa[1] country they wear little or no clothes and make a regular practice of going out on head-hunting expeditions, sticking up their trophies in double rows, forming an ornamental avenue in the neighbourhood of the village. My journey lay just outside the head-hunters' country. In fact the head of a European would form such a valuable and unique addition to a collection, that no Wa village would be able to resist the temptation to add such a trophy to their avenue. Even a Chinaman's skull is considered quite an acquisition, and the lucky possessors would expect to have better crops and to be more free from evil spirits than their less fortunate neighbours who could only show the ordinary Wa or Shan variety. The territory of the independent head-hunters I did not therefore enter, but even the more civilised Las I found apt to be suspicious and unfriendly. In some villages certainly they were pleasant enough, but I can remember three occasions at least when I have had some difficulty with them[2]. On the whole the Wa and La race seem to be a less pleasant people than the other non-Chinese races of Yün-nan.

000 Three more days of very hilly marching brought us to the Nam Tum valley at Man-hpa, a village which is built at the foot of a precipitous rock in a little side valley of the Mêng-ko plain.

To give an idea of the up and down character of this part of the country, here are the details of our march on the 16th. We started from Pangmaw (4,300 feet), went downhill to the Nam Kun (2,700 feet), ascended to 3,900 feet, descended again to 3,650 feet, rose to 4,700 feet, thence down to 4,400 feet, up again to 5,500 feet, and finally descended to Hseng-wa, 4,600 feet, all this in 13½ miles of road.

On this march we passed close to Pang-hung, the village which was said to be particularly hostile to foreigners. We even met some of the villagers on their way out to work their fields, but they appeared to have had no news of our

[1] For a very full and interesting account of the head-hunting Was by Sir G. J. Scott, see *Upper Burma Gazetteer*, Part 1, Vol. 1, p. 493.

[2] See pp. 108, 136.